
Imprimatur,

GEO: STRADLING, S. T. P.
Rever. in Christ. Pat. D.
GILB. Episc. Lond. & Sac.
Domeft.

Ex Ad. Saband.
Mart. 31. 1663.

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Rever. in Christ. Pat. D.
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Domest.

Ex Ad. Saband.
Mart. 31. 1663.

Fair Warning:

The Second Part.

OR

XX. PROPHEESIES

Concerning the Return of

POPERY.

BY

Archbishop <i>Whitgift</i>	{	Bishop <i>Sanderfon</i>
Archbishop <i>Laud</i>		Bishop <i>Gauden</i>
Archbishop <i>Bancroft</i>		Mr. <i>Hooker</i> , & others.

With the several PLOTS laid
by *Campanella*, *Contzen*, and others of late,
in Private Letters, for Restoring POPERY, now
discovered.

To justify the KING's most Excellent
Majesty, and the Right Honorable the PARLIAMENT
of England's just Resolution to maintain the Act of
UNIFORMITY, that onely great Remedy
against the growth of POPERY.

L O N D O N:

Printed for *H. Marsh* at the Prince's Arms
in Chancery-lane, 1663.

BY APPOINTMENT TO HER MAJESTY THE QUEEN

POPULAR

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by General, Captain, and others of the
in Private to the King ROBERT

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Prophecies of Godly Bishops and Ministers, concerning Popery.

Archbishop Grindal

TWO great dangers I really fear, *Atheism* and *Popery*; both Let. 2. to me thinks, I see arising out of our needless divisions and differences, fomented and cherished, I fear me, by Satan the enemy of mankind, and the Pope, the enemy of Christendom, that Antichrist the mystery of whose iniquity yet worketh among us, but that she letteth who also did let, and will let, by her power and authority given her of God, for God, until (which God avert, though their enemies endeavour) she be taken out of the way. — By these differences the enemies of our Religion gain this, That *nothing can be established by Law in the Protestant Religion, whose every part is opposed by one or other of her own professors*; so that things continuing loose and confused, the Papists have their opportunity to urge their way, which is attended with Order and Government, and our Religion continuing thus distracted and divided, some vile wretches lay hold of the Arguments on one side to confute the other, and so hope at last to destroy all: *In qua reservamur tempora?*

Archbishop Whigist.

These principles (though they little think it that uphold Against them) lead directly to Anarchy, and these practices tend Mr. T. C. directly to Lutheranism. For what whosoever maintains them they P. 106. see. seem to be the Engines of the Roman Conclave, whereby they intend the overthrow of this Church by our own folly, which they cannot compass with all their Policy; for if either we or our posterity, which God avert, should live to see the event and issue of these fancies of yours when prevailing: It would be no other

other then this, *That our Order and Government must give way to Anarchy, confusion and disorder, wherein the Recusants would demean themselves so Politically, that they would at last have the advantage to appear either for a toleration or a settlement: The children of this world are wiser in their generation, and than the children of light.*

M. Luther.

*Ad Arab.
P. 32.*

NO *citius, &c.* No sooner have we reformed, but those arise among us who speak perverse things, and destroy that in a week, which we had been some years setting up, whose hand is this, is it not the adversaries? who sows these Tares, but the Enemy? who finding he cannot prevail openly, undermines us secretly; who seeing he cannot succeed against us *face facie*, attempt us under the vizard of a deluded people; God of his mercy put a stop to these delusions, which if they proceed will engulf us again in Popery: These cry down the Ministers of the Gospel, the Papists can do no more, they do the Papists work for them, alas, alas! &c.

Mr. Hooker.

*Lib. 5. p. 2.
mih p.
189.*

*White
Quaker.*

Vith our contentions their irreligious humor also is much strengthened; nothing pleaseth them better then these manifold oppositions about the matter of Religion, as well for that they have the more opportunity to learn on one side how the other may be oppugned, and so weaken the credit of all unto themselves; as also because by their hot pursuit of lower Controversies amongst men professing Religion, and agreeing to the principle foundations thereof, time will cause altercation to grow: For which purpose when they see occasion they stick not sometimes in other mens persons, yea sometimes without any vizard at all, directly to try what the most religious are able to say in defence of the highest points, whereupon all Religion dependeth. Now for the most part it so falleth out touching things that are generally received, that although in themselves they be most certain, yet because men

pre-

presume them granted of all, we are hardly able to bring such proof of their certainty, as may satisfy gainsayers, when suddenly, and beside expectation they require the same at our hands, which unpreparation and unreadiness, when they find in us, they turn it to the soothing up of themselves in that accursed fancy, whereby they would fain believe that the hearty devotion of such as indeed fear God, is nothing else but a kind of harmless Error, bred and confirmed in them by the slight of wiser men.

Archbishop Bancroft.

AS the Scottish Nation were ready upon all occasions to endanger our State upon the account of the French Interest: p. 36. so the Scottish Kirk hath been ready upon all occasions to endanger our Church for the Interest of the *Romish Religion*; and as the Scots people set upon the Border, while the French attacked the main Continent: So the Scotch Disciplinarians oppose some Circumstances, which are as the Borders of our Religion, while the Papists attempt the main foundation of it: and if the foundation be destroyed what shall the righteous do?

H And *vaniis timor*, &c. Its no vain fear which some wise men have entertained upon their experience of affairs, that these unhappy Questions about indifferent things are managed by the subtle Jesuites, thereby to disturb the peace and settlement of the Church, until at last they enjoy their long expected opportunity to set up themselves, and restore the exploded Tyranny and Idolatry of the Church of Rome.

Mr. Selden

M. S. Bod.
p. 104
M. S. Gal.
M. S. p.
112

Mirum quidem, &c. It is a wonderful thing that *Pea-
marus* 400 years ago should say that indeed about the
year 1500 the Catholick Religion should fall much in lustre,
extent and authority (if I translate his words aright) only I
must confess the pride, vanity, and security of the Catholick
Clergy seem to make way to it: yet (which is more strange)
the same Religion should recover its self towards the years
1700, only I must needs say that I think the late divisions aris-
ing no doubt from Roman Insinuations, seem to threaten the
Late Reformation; weakening the Interest of Religion on the
one hand, and opening advantages to the adversaries of it on
the other; while the Jewish way was one and entire within it
self, it was secure from foreign attempts upon its being or pu-
rity; as soon as it was crumbled into those minute parts and
factions of *Essenes, Pharisees, Sadducees, Herodians, Ze-
lots, &c.* It yielded to the adversary, and at last was resolved
to nothing. But that I think there is a providence in all ages
remarkable, which doth at once bear testimony to, and secure
Religion, I should much fear that our most excellent Religi-
on, so miserably confounded by its distracted followers, would
one day give place to the two grand mischiefs of the world
Papery and Profaneness; against which there are no other
remedies below the merciful assistance of heaven, then sound
Lecter concerning *Doctrines settled*, severe discipline established, a decent and holy
Late Divi- *morally secured*, and a grand establishment enjoyed, which
hon. may fence in truth and virtue, and keep out error and sin;
whereby the Orthodox and the good part of the Nation may
be known and maintained, as the Hereticks may be discov-
ered and cut off.

Bishop

Bishop Gauden.

THese, and such like, are the uncouth expressions used to ^{sighs of} *usher it*; under the names of *liberty*, *curiosity*, *sublimity*, ^{the Church.} nothing but *ignorance*, *idleness*, *Atheisme*, *barbarity*, ^{pag. 202.} *irreligion*; and *utter confusion* in this Church: or at best, (as I shall afterward more fully demonstrate) they are but vancourriers, or agitators for *Romish superstitions* and *Papal usurpations*; the end of all this *gibberish*; *Venient Romani*.

Put all these *fine fancies* and affected phrases together, with all those strange phantasms in Religion; which of late have haunted this Church, like so many unquiet vermin, or unclean spirits; truly they spell nothing but, first, popular extravagances, which are the embasings and embroylings of all true and Reformed Religion; next, they portend *Papish* interests and policies prevailing against this Church and State, whose future advantages are cunningly, but notably, wrapt up in these plebeian furies and fondnesses; as *grocery wares* are in *brown paper*. Be confident, the *spirit of Rome* (which is very vigilant and active) doth then move most potently upon the *face of our English waters*, when there is to be seen nothing but a *sea of confusion*, a meer *Chaos* of the *Christian and Reformed Religion*.

Which feared deluge, and (by wise men foreseen) *devastation* of the *Reformed Religion* (once wisely established, honourably maintained, and mightily prospered in the *Church of England*) is already much spread and prevalent among many people, under the plea and colour of I know not what *liberty*, to own any or no Minister, any or no Religion, any, none, or many Churches in *England*. The visible decay and debasement of the true and Reformed Religion in *England*, as to piety, equity, unity and charity, as to the authority of its Ministry and solemnity of its Ministrations, are so palpable, both in the outward peace and profession, also in the inward warmth and perswasion, that it is high time for all sober and wise men, that love God, Religion, and their Country, mightily to importune the mercies of God, that *breathing upon us with a spirit* of

of meekness and wisdom, truth and love, humility and honesty, he would (at length) assuage that deluge of contempt and confusion, the troubled and bitter waters of wrath and contention, which have over-whelmed the highest mountains of this Church, over-topping by their salt waves and aspersions, the gravest, wisest, most learned and religious, both Preachers and Professors, of the Reformed Religion in this Church and Nation.

Which licentious insolencies have made all sober Christians so sick, weary and ashamed of them, that they cannot but be infinitely grieved to see and fore-see the low ebb, to which the Reformed Religion in its purity and power, must in time fall in England, while the pristine dignity and authority of the Evangelical Ministry is so invaded, baffled and despised; while the authentick derivation, and Catholick succession of that holy power, is so interrupted, innovated, divided, destroyed; while the reverence of primitive customes and examples is so slighted, abated, by fanatick innovators; while the cords of Christian harmony and Church-polity are so loosened and ravelled on every side; while the just honour and encouragements of learning and learned men are so much damped and exhausted; while the Ecclesiastick Glory of this Nation, which was the chiefest (in being and owning it self as a true and Reformed Church of Christ) is so much eclipsed, to the great reproach of this present age, and the infinite hazard of posterity, which will hardly ever recover the honour, order, beauty and unity of Christian and Reformed Religion formerly enjoyed in this Church and Nation, when once the Jewels of it, the learned, ordained, orderly and authoritative Ministers of the Gospel, with all their Ministry and Magistrations, come to be either trampled under foot by Schismatick fury, or invaded and usurped by vulgar insolency, which in time will rake them all up, and bury them in the dunghill of Romish superstitions and Papal usurpations.

Mich. p.
300.

From the Deformities, Divisions, and Degenerations of Religion, also the Falsifications, Usurpations and Devastations, which of later years have been made by the violent sort of Anabaptists and other furious Sectaries, against the Unity and Au-

Au-

Authority, the Sanctity and Majesty of the Church of England, destroying its Primitive Order and Apostolick Government, its Catholick Succession, its holy Ordination, its happy and most successful Ministry, to the great neglect and contempt of all holy ministrations and duties of Religion; I cannot but further intimate to your piety and prudence (O my honour'd Countrey-men) that which is most notorious, and no lesse dangerous, both in religious and civil respects, namely, the great Advantages, Applauses and Increases, which the Roman, or Papal party daily gain against the Reformed Religion; as it was once wisely, honourably, and happily established, professed and maintained here in England: which is now looked upon by the more subtil, superstitious and malicious sort of Papists, as deformed, divided, dissolved, desolated; so clamour for dead, that they fall not with scorn to boast, that in England we have now no Church, no Pastors, no Bishops, no Presbyters, no true Ministry, no holy Ministrations, no Order, no Unity, no Authority, no Reverence, as to things Divine or Ecclesiastick. Insomuch that we must in this sad posture, not only despair of ever getting ground against the Romanists, by converting any of them from the errors of their way to the true Reformed Religion; but we must daily expect to lose ground to the Popish party and their Proselytes: there being no banks or piles now sufficient to keep the Sea of Rome from overflowing or undermining us, in order to advance their restless interests; which have been, and still are, mightily promoted, not by the reverend Bishops and the other Episcopal Clergy (who are men of Learning, Piety, Prudence, and Martyr-like constancy) as some men with more Heart than Wit, more Spite than Truth, have in their mechanick and vulgar Oratory of late miserably and falsely declaimed; but by those who have most done the Popes work, while they have seemed most furiously to fly in the Popes face, as popularly zealous against Popery, and yet at the same time by a strange blindness, headiness, and madness, they have risen up against that Mother-Church which bare them, and those Fathers in it, who heretofore mightily defended them and theirs from the talons and grips of that Roman Eagle: and this not with childish Teuf-
lings

slings or light skirmishings, to which manner of fight the illiterate weakness and rudeness of our new Masters and Champions hath reduced those Controversies? but with such a *Panoply* or compleat Armour of *proof*, such sharp Weapons, such ponderous Engines, such rare dexterity of well-managed Powers, raised from all Learning, both Divine and Humane, that the high places and defences of *Rome* were not able to stand before them heretofore, when they were battered by our *Jewels*, our *Lakes*, our *Davenants*, our *Whites*, our *Halls*, our *Mortons*, our *Andrews*, and the late invincible *Usher*, who deserved to be *Primate*, not onely of *Ireland*, but of all the Protestant Forces in the world. All these were Bishops, Worthies of the first three, seconded in their ranks by able and orderly Presbyters, as *Whitakers*, *Perkins*, *Reynolds*, *Whites*, *Crakenborps*, *Sneliffs*, and innumerable others, while our Regiments were orderly, our Marchings comely, and our Forces both united and encouraged.

Whereas; now there is no doubt but the merciless mowing down and scattesing of the *Clergy of England*, like Hay, with the withering and decay of Government, Regularity and Order in this Church, these have infinitely contributed to the *Papal harvest*, and *Romish agitations*; the gleanings of whose *Emissaries* will soon amount to more than the sheaves of any the most zealous and reformed Ministers in *England*. By the *Papal interest* and advantages, I do not mean the *Roman Clergies preaching* or propagating those truths of *Christian Doctrine* and *Duties*, which (for the main) they profess in common with us and all Christian Churches; if any of them be thus piously industrious, I neither quarrel at them, nor envy their *Successes*, but rather I should rejoyce in them with *Saint Paul*, because however *Christ crucified* is preached, by whom common people will either more reverence or sooner believe (than they generally do the decayed, despised, and divided Ministers of *England*) who seem to have (many of them) so small abilities, and carrying so little shew or pretence of any good authority for their work *Ministerial*; nor can they be potent or esteemed abroad, who are so impotent and disesteemed at home.

But

But I mean that *Papal Dominie*, or *Ecclesiastical Tyranny*, by which the *Church*, or rather the *Court of Rome*, (by such sinister Arts and unjust Policies, as were shamefully used and discovered in the *Tridentine* conventicle) seeks to usurp and continue an *imperial power* over all *Churches* and *Bishops*, as if there had been but one *Apostle*, or one *Apostolick Church* planted in the world; also to corrupt and abuse that ancient *Purity*, *Simplicity*, and *Liberty of Religion*, which was preserved among *Primitive Churches* and their co-ordinate *Bishops*: Further, without fear of *God* or reverence of man, opposing some *Divine Truths* and *undoubted instructions* of *Christ*, also imposing such *erroneous Doctrines* and *superstitious Opinions* upon all *Christians*, to be believed, and accordingly practised, as become not the *severity* and *sanctity* of true Religion, adding to that holy foundation (which was indeed first laid by the great *Apostles*, and continued happily for many hundred years by the successive *Bishops of Rome*) those after *superstructures*, not of *ceremonies* onely, which are tolerable (many of them like feathers, making but little weight in Religion) but of *corrupt Doctrines* and *superstitious Duties*, as seem (at best) impertinent to true *Piety*; but some of them are *erroneous*, *scandalous*, *pernicious*. In some things they are boldly adding to; or detracting from the *Doctrine* and *Institutions* of our blessed Lord *Jesus Christ*: in other things they impose for *saved* and *necessary*, such opinions and customes, which are but the *ruff* and *dross*, the *disease* and *deformity* of *Christian Religion*, contracted in the long *ignorance*, *darknesse*, and almost *barbarity* of times, which *God* winked at: but now they appear highly and justly *scandalous*, yea intolerable to more *judicious* and less *credulous* *Christians*, who are very sensible, not onely of that offence, which many *Papal Injunctions* and *Observations* give to themselves as *Christians*, but also to the very *Heathens*, to *Jews*, and *Muslimans*, who cannot reconcile in any Reason of Religion the *Talorous* use of *Images* and *Hosts* among *Papists*, to which they must submit, if they will be in *communion* with them, or converted to be *Christians*; nor yet those *Tridentine Terrors* and *Anathemas* of eternal damnation, which are thundered by them against all those who will

not, against Gods expresse Word, owne Truth, and submit to as necessary, those opinions and practices among *Papists*, which seem either *impious* or *impertinent*, as to true Faith and a good Conscience.

Against all which burthens (too heavy for any wise and generous Christians to bear, when once duly informed of the weight and danger of them, and duly reformed from them) as the great *Wisdom*, *Piety*, and *Order* of the *Church of England* in its sacred Ministry and holy Ministrations, was heretofore the greatest *barre* and *bulwark* in all the *Christian world*: for the disadvantages of the *Reformed Religion* are now so palpable; and the danger of the people of this *Nation*, as so obvious in their returning to that *Egypt* and *Babylon* again, which is not the *Church of Rome*, but its disease and oppression; that I know not in *ordinary providence* any means can be used, or in left, to stop the daily prevalencies of *Papery*, and the great *Apostasie* of *England* to the *Romish* superstition and subjection in after-times, unlesse God stir up such *Wisdom*, *Zeal* and *Care* in those that have honest hearts, joynd with publick power and influence, not so much to *steepe* and *deprels* *Papist Recusants* by *pecuniary exactions* (which is to set Religion to *sale*, and to make *merchandize* of mens errors, rather then fairly to persuade and win them by the proper and perswasive engines of true Religion;) but (rather) duly to restore and speedily assert the Honor, Order, Succession, Unity, Authority and Majesty of this *Reformed Church* and its *Catholick Ministry*: from which when the *Papists* see our selves to be such profound *Revolters*, with what face can we expect they should ever come in to our *Reformation*, which they now behold with joyfull and disdainfull eyes, so mangled, so deformed, so massacred by our own hands? How can we with Justice, Honour, Humanity, inflict severe penalties upon *Papists*, as refusing to conform to our *Church and Religion*, when they protest, with so much truth, to our faces, they cannot see any *Church*, any *Religion* among us, *uniform*, *publick*, *authenticke*, *constant*? What (they say) formerly had the goodliest figure and fairest presence of a *Christian Church*, and the best *Reformed* of any, is now deformed, ruined, demolished, nothing but scattered

refusers

rafters and pieces of that shipwrecked vessel now appear floating up and down in a restless and some sea of faction, opposition and confusion, between Bishops, Ministers, and People: some are *Episcopal*, others *Presbyterian*, a third sort *Independant*: all are disparate or opposite in *Discipline*, some are *Heterodox* in *Doctrine*: the *Anabaptists* rise against all, and the *Quakers* soare above all.

To which of all these, with many other *Sects*, shall an honest-hearted *Papist* apply himself, to be safe and settled in Religion? If to the poor and oppressed remains of *Bishops*, and the *Episcopal Clergie*, who yet adhere to the *Church of England*; alas, they are weak and exhausted, contemned by many, pitied by some, but asserted by few or none, according to their true merit in former ages, or their present Worth, Courage, Constancy and Patience in this. If the *Romanists* go to the *Presbyterian party*, which like small shoots sprang out so thick in *England*, upon the cutting down of *Episcopacy*, to which they all formerly submitted; these, besides their *Levity*, *Parity*, and *Inconstancy*, as to their former *Stations*, *Opinions*, and *Oaths*, seem so unseasonably insolent, and magisterially domineering, before they had got a full and just dominion, that all sober men think them rather popular, plebeian and impertinent in their heats, transports and passions, than so modest, wise, and grave, as becomes those who will undertake to wrest Government out of the hands of their superiors, and batters every way, and to impose a novelty of untried and undesired Discipline upon such a great and stout Nation as *England* is; which disdain the insolvency of *Popes*, and offended at the indiscretion of some *Bishops*, will hardly ever bear the pertness of party *Presbyters*, who cannot want *Vanity*, *Impudence* and *Arrogance*. When they fancy themselves in a supremacy of Power above people, *Parliaments* and *Princes*: for they affect no less, as *Christ* due and theirs too. If the tossed *Romanists* run to the spruce and self-conceited *Independants* for shelter, because these fine new *Masters* seem to have patents for *Christian Liberty*, and urge a *Magna Charta* from *Christ*, to be accountable to none in matters of Religion, but their own little *Congregation*, *Church*, or *Body*, in which, as in an Ecclesiastick

fastick Corporation or *free Borough* of Religion, they may bring and draw, exercise high and low Justice upon man's souls as they list in their little Conventicles; yet here the poor Papist finds so much of a rude and exorbitant novelty, such a grosse shew of Schisme, such variety, such an inconsistency, such a plebeian petulance, such pitiful and ridiculous affectations, and arrogating of Church-power in some of the pious, and such contempt of it in others, that he cannot think it is other than some pieces of *Joseph's bloody coat*, or some of the limbs of *his body*, compared to what Splendor, Order, Strength, Beauty, Unity, Decency, and Majesty in Doctrine and Discipline, in Faith and holy Duties, was formerly to be observed, even to the envy and admiration of soder Papists; in the Church of England; how much more in the Ancient and Catholick Churches grand combinations, from which these petty traditions and crumbings of Christians seem most abhorrent and dissonant?

This goodly Cedar, then, of the Church of England being thus broken and hewn down, and nothing like it, or comparable to it, planted in its room, but such Shrubs and Myrtles as grow of themselves out of the rankness of the earth (vulgar humours and passions) under whose shade any Egyptian Ferments, Frogs, or unclean Birds may hide themselves; no wonder if the Papists triumph in their sufferings and contumacies; if they despise all our Presbyterian, Independent, Anabaptistick, and Fanatick Novelties; if they rejoyce in this vengeance which they conclude God hath made upon our Schismes, Errors, Obstinacies, and Persecutions against them, by our mutual confusions.

Hence must daily and necessarily follow secret innovations, and accessions to the Roman party, by all those who are not well grounded in the Reformed Religion, or not much concerned against the Papist Errors; or are indifferent for any Religion which is most easie or pleasing. These at length will swarm to the Roman party, as the most specious of any: so that unless there be a speedy reparation of the honour of the Church of England, I see not how it is possible to prevent that fatal passage, either to Romish superstition and slavery, or else to a dreadful per-

persecution, which will in time necessarily follow those dissensions and destructions of this Reformed Church, its Ministry, Government and Religion, which some men have already too much, and will do, beyond measure, so industriously promote; to the excessive joy and gratifying of the Popish party and designs, which are not onely invative upon the honour and freedom of this Nation; but highly scandalous to our Reformed Profession, and dangerous to our consciences; especially as we yet stand convinced of the Errors, Superstitions and Sacrileges of the Romish Religion since it lapsed from the Primitive Institutions of Christ, the patterns of the Apostles, the ancient Communion of Christian Churches, and the fraternal Co-ordination of Bishops, who were alwayes united in orderly, happy, and harmonious Aristocracies, rather then subordinate to any one Monarchical Supremacy, as to Ecclesiastical Power and Jurisdiction: however they had such regulation and primacy of order, by Patriarchs and Metropolitans among Bishops and the representatives of several Churches, as became wise men; that were numerous when they met in great Councils or Church-Assemblies.

Nor do these wily Romanists exercise their malice against this Reformed Church, onely with their own strength and dexterity, but they have other oblique Policies and finisler Practises by which they set on work the hot heads and passionate hands of all other Sects, who pretend the greatest antipathies to Popery, and yet most promote its interests by their Factions and fanatick Practises, by their heedlesse and headlesse, their boundlesse and endlesse Agitations, which blast all true Reformation, and bring in nothing but Division and Confusion.

For among those there are a sort of people who affect Supremacy in Church and State too? a spiritual and temporal Dominion, no less than doth the Pope of Rome: these are among them many petty Popes, who would fain be the great and onely Dictators of Religion, whose opinionative pride and projects are as yet of a lesse volume and blinder print, but they every day meditate and agitate new Editions of their power, and larger additions to their parties and designs; being as infallible in their own conceits, as imperious in their spirits, and as magi-

Ibid. pag. 362.

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magisterial in their censures, as the proudest *Popes of Rome*; not doubting to condemn and excommunicate any private Christians and Ministers, yea whole Christian Churches, yea and the best Reformed in the world (such as *England* was) if they be not just of their form and fashion, or if they will not patiently submit to their multiform and deformed *Reformations*, by which they daily wire-draw true *Reformation* to such a small thread, that losing its strength and integrity, it must needs snap in pieces and become uselesse: the strange fires of blind, popular, preposterous and sacrilegious *Zeal* so over-boiling true *Religion* and sober *Reformation*, till they are utterly confounded and quenched with such sordid and shamefull deformities, as must needs follow their Divisions, Distractions and Despiciencies, as to all Church-order, Christian unity and Ministerial authority. Thus many brady and giddy Professors have been so eager to come out of *Babylon*, that they are almost run out of their wits, and far beyond the bounds of good consciences; so jealous of *Superstition*, that they are Panders for *Confusion*; so scared with the name of *Rome*, that they are afraid of all right Reason and sober Religion; so fearful of being over-righteous by following vain traditions of men, that they fear not to be over wicked, by over-throwing the good foundations of Order, Honour, Peace and Charity, which Christ and his Apostles have laid in his Church: fierce enemies indeed against the Idolatry of *Antichrist*, but fast friends to *Belial* and *Mammon*, to *Schiisme* and *Sacriledge*; which having no fellowship with God and Christ, must needs belong to the party of *Antichrist*, which contains a circle of Errors, while Christ is the centre of Truth: and we know that parts diametrically opposite to each other may (yet) make up the same circumference, and be at equal distance from the centre, so may Practices and Opinions which seem most crosse against each other, yet, as *Herod* and *Pilate*, alike conspire against Christ and true Religion, like vicious extremes, which are contrary to each other, and yet uncorrespondent with that virtue from which they are divided.

But the *end* or *effect* following their *allies*, (though possibly not some of their intentions) will be this, to prepare by these various windings, confused circulations and distorted wrappings of the Reformed Religion, the way for *Roman* factors, *Papal* interests and *Jesuitick* designs, whose learned abilities, orderly industry, and indefatigable activity is such, that by that time the *old flock* of Reverend, orderly and authoritative Bishops and Presbyters, (the truest and most unquestionable Ministers of the Church of Christ) are worn out in *England*, and the reformed Religion is reduced with its titular and extenuated *Ministers* to a mere *medley*, or popular *Chaos of confusions*; (the most of sober people being either sick, or ashamed, or weary of their home bred disorders, and unremedied diseases in Religion) by this time (I say) the *Romish* agitators will not onely devour all these petty parties, and feeble factions of *Reformers*, with as much ease as the *Scork* did the *Froggs*; but they will (in time) utterly destroy the remains of the defamed Doctrine and *deformed Religion*, which your fore-fathers owned, and to the death professed, as most true and well reformed, with great Honour, Holiness, and Happiness, which yet the ignorance and insolence, the Illiterateness, and Rusticity, the Barrenness and Barbarity of novel Sects have already rendered poor and despicable, much to be pitied and deplored both at home and abroad.

I must ever so far own my reason, as to profess that I look upon the Defamers, Dividers and Destroyers of the *Church of England*, (whatever they are or seem) to be no other then the perdures or forelorn hope of *Papery*, which by lighter skirmishes open advantages to the Popes main *Battaglie*; the *Vanguardiers*, or *Harbingers*, sent and excited (in great part) from the *Pragmatick Policies* of *Rome*, whose grand interest since the Reformation hath been, not more to advance the House of *Austria*, and preserve the Papacy, than to regain the *Church of England* to the *Romish* slavery.

Certainly these petty parties, who scarce know what they drive at, and are full of varieties in their Fancies, Forms and Factions, these cannot produce so constant a *current* and so strong

a tide, as is alwayes urging against the *Church of England* and the honour of the Reformed Religion; but they are driven on by a subtil and secer, yet potent impulle, as waves of the Sea, not onely dashing and breaking upon each other, but (all of them) battering the Honour and Stability of the *Church of England*, as the great rampart or *bank* which stands in the way of the *Sea of Rome*; mightily opposing, and hindering heretofore both fanatick Confusions, Papal Ufurpations, and Romish Superstitions; whose advantages now are evidently prepared and carried on by those, that under the name of *Reformation* will most effectually at last overthrow it.

For after these *party spirits*, who have been and are the great Dividers, Despisers and Destroyers of the reformed *Church of England*, have a few years longer played their *mad pranks* in this sometime so flourishing and fruitful *vineyard of the Lord*, (pulling up the *hedge* of Ecclesiastical Canons, and Civil Sanctions, throwing down the *wall* of Ancient Discipline and Catholick Government, breaking in pieces the *wine-press* of holy Ordination and Ministerial Authority and Succession, pulling up both *root and branch* of holy Plants and regular Planters,) what (I beseech you) can hinder these subtil *Foxes* and wild *Beasts* of Romish Power and Policy, to enter in, and not onely secretly, but openly (as occasion shall serve) to destroy all the remaining stock of the true *Protestants* and Professors of the Reformed Religion? who at first soberly protesting against Popish Errors and Deformities, afterwards *praying* (in vain) for a joynt and just Reformation, did (at last) reform themselves, after the rule of Gods Word, interpreted by the Catholick Practice of purest Antiquity.

What (without a *miracle*) can hinder the Papal prevalence in *England*, when once sound Doctrine is shaken, corrupted, despised; when Scriptures are wrested by every private interpreter; when the ancient Creeds and Symbols, the Lords Prayer and Ten Commandments, all whollome forms of sound Doctrine and Devotion, the Articles and Liturgy of such a Church, together with the first famous Councils, all are slighted, misused, despised and abhorred by such Englishmen as pretend to be great Reformers, when neither pristine Respect nor

Support

Support, Credit nor Countenance, Maintenance nor Reverence shall be left either to the Reformed Religion or the Ministry of it? without which they will hardly be carried on beyond the fate of *Pharaohs Chariots*, when their wheels were taken off, which is to be overwhelmed and drowned in the *Romish red Sea*, which will certainly overflow all, when once *England* is become not only a dunghill and Taphet of Heretital filth and Schismatical fire, but an *Aeldama*, or field of blood, by mutual Animosities and civil Dissentions, arising from the variations and confusions of Religions.

All which, as the *Roman Eagle* now fore-sees, and so follows the camp of *Setharics* (as *Vultures* and Birds of prey are wont to do Armies) so no man, not blinded with private passions and present interest, is so simple, as not to know that it will in time terribly seize upon the blind, dying, or dead carcass of this *Church and Nation*, whose expiration will be very visible, when the Purity, Order and Unity of Religion, the Respect, Support and Authority of the Ministry is vanishes and banished out of *England*, by the neglect of some, the Malice, Madnesse and Ingratitude of others, your most unhappy Country-men: Then shall the *Israel of England* return to the *Egypt of Rome*; then shall the beauty of our *Sion* be captive to the bondage of *Babylons* either Superstition or Persecution; from both which I beseech God to deliver us.

As an Omen of the future fate, how many persons of fair Estates, others of good parts and hopeful Learning, are already shrewdly warped and inclined to the *Church of Rome*, and either actually reconciled, or in a great readinesse to embrace that Communion (which excommunicates all *Greek and Latine Churches*, *Eastern, Western and African Christians*, which will not submit to its Dominion and Superstition) chiefly moved hereto, because they know not what to make of or expect from the *Religion and Reformation of the Church of England*, which they see so many zealous to reproach and ruine, so few concerned to relieve, restore, or pity?

As for the return of you (my noble Country-men) and your Posterity to the Roman Subjection and Superstition, I doubt not but many of you, most of you, all of you that are persons

of iudicious and contentions Party, do heartily deprecate it, and would seriously avoid it to the best of your skill and power, as indeed you have great cause, both in Prudence and Conscience, in Piety and Policy: yet I believe none of you can flatter your selves, that the next Century shall defend the Reformed Religion in England from Romish Pretensions, Persecutions and Prevalencies, as the last hath done, while the Dignity, Order and Authority of the Ministry, the Government of excellent Bishops, the Majesty and Unity of this Reformed Church and its Religion, were all maintained by the unanimous vote, consent and power of all Estates.

Nay, the distressed choice of Religion is now reduced to this, that many peaceable and well-minded Christians, having been too long harassed, bitten and worried with novell Factions and pretended Reformations, would rather chuse that their Posterity (if they may but have the excuse of ignorance in the main controversies, to plead for Gods mercy in their joyning to that Communion which hath so strong a relish of Egyptian Leeks and Onions, of Idolatry and Superstition, besides unchristian Arrogancy and intolerable Ambition, that their Posterity, I say, should return to the Roman party, which hath something among them settled, orderly and uniform, becoming Religion, than to have them ever carrying and tortured upon *Ixions wheel*, catching in vain at fanciful Reformations, as *Tantalus* at the deceitful waters, rolling with infinite pains and hazard the Reformed Religion, like *Sisyphus* his stone, sometime asserting it by Law and Power, otherwise exposing it to popular Liberty and Looseness, than to have them tossed to and fro with every wind of Doctrine, with the Furies, Blasphemies, Animosities, Anarchies, Dangers and Confusions, spreading fanatick Factions and novell Reformations, which like torches or boilers have harassed and unwholsome bodies do daily break out among those Christians, who have made no rule of Religion but their own humours, and no bounds of their Reformation but their own interests, the first makes them ridiculous, the second pernicious to all sober Christians.

Whereas the Roman Church, however tainted with rank Errors

Errors and dangerous Corruptions in *Doctrine* and *Manners*
 (which forbid us under our present convictions to have in those
 things any visible sacred communion with them, though we
 have a great *charity* and *pity* for them; *Charity* in what they
 still retain good, *Pity* in what they have erred from the Rule
 and Example of *Christ* and his *Catholic Church*;) yet it can-
 not be denied, without a brutish blindness and injurious slan-
 der (which onely serves to gratifie the grosse *Antipathies* of
 the gaping vulgar) that the *Church of Rome*; among its *Tares*
 and *Cockle*, its Weeds and Thornes hath many wholsome
 Herbs, and holy Plants growing; much more of Reason and
 Religion, of good Learning and sober Industry, of Order
 and Polity, of Morality and Constancy, of Christian Candor
 and Civility, of common Honesty and Humanity, becoming
 grave men and Christians, by which to invite after-Ages and
 your Posterity to adhere to it and them, rather then to be
 everlastingly exposed to the *profane babblings*, *endless jang-
 lings*, *miserable manglings*, *childing confusions*, *Atheistical
 indifferencies* and *sacrilegious furies* of some *later spirits*,
 which are equally greedy and giddy, making both a play and
 a prey of Religion, who have nothing in them comparable to
 the *Papal party*, to deservye yours or your Posterities admi-
 ration or imitation, but rather their greatest caution and preven-
 tion: for you will find what not I onely, but sad experience of
 others may tell you, that the *fishes* and *pitch-forks* of these *her-
 etic Sects* and *plebeian Factions* will be as *sharp* and *heavy* as
 the *Papals Swords* and *haggots* heretofore were, both to your
 religion and civil-Happinelle.

Doctor Barges.

I am the Opinion of many wise, and the fear of more weak
 men, that *Rome* may return again and spread over this
 Land and Nation, although I must needs say there is not a great
 reason for those opinions or fears, as some men pretend, yet I
 confess the secret undermining of all established Government
 and Order, doth seem to tend that way, for what do they who
 will not submit to any Injunctions of lawful Government, but
 endeavour to keep the hedge down for the Beasts of the Forrest

to enter in: If there be no Law submitted to, which may secure the Church, the adversaries of *Rome* may impudently break in upon us; which God forbid, &c.

Dr. Featley.

Spect. 16.

What are our divisions but *Rome's* triumph, *Per discordias civiles externi tollunt animos*; Liv. What are our differences but *Campanellus's* wishes, who advised the King of *Spain* above all things to breed dissensions and discords among our selves, if he would promote his Interest in *England*? If I see any thing into things; These Divisions maintained by Schism, when all the discontented, the ambitious, the proud, the covetous, the revengeful, and the implacable, which are a considerable party under any Government, fall in to the dissenting side by the dangerous practices of the Jesuits, they may attempt in Parliament against the very Government it self, and according to the same Jesuits advice overthrow all Law and Discipline, and open them a gap to break in upon us like a mighty Flood.

Lord F.

M.S. p. 16.

An. 1633.

The design upon *England* is manifest, the Papists have made a shift to make the dissenting party, by some grievances by them to that purpose promoted considerable; they being considerable are masters of the major voice in the Election of Parliaments, the Parliaments they command the purse of the Nation; they put our gracious Sovereign upon chargeable undertakings against *Spain* and other places; he wants money, they will not supply unless he closeth with their Faction; if he closeth with them, it must be by indulgence to Dissenters, which the Papists look for: If he closeth not with them; then he must take such courses which his Prerogative directs him to, this will make a breach. In this breach the Papists will side, that it may be able to balance the other, and be encouraged to hold out. If it fall out to be on the Rebel side, it is but that side they have often taken, and they may fare as well as others: If they happen on the Kings side, then either he conquers or not; if he conquers not, there will be perpetual wars which *Spain*, and *Rome* may at pleasure make use of for their advantage: If he conquers, they can say that their Loyalty and Faithfulness to him deserved at least an indulgence.

Mr. Baxter.

Mr. Baxter.

Baxt. a-
gainst Po-
pery, Epi-
stle to the
Reader.

VW^Hen the motion was first made, for the publishing of these Papers, it seemed to me to be as the casting of water into the Sea; so great is the Number of the Learned Writings of Protestant Divines against the Papists (which will never be well answered) that the most elaborate addition may seem superfluous; much more these hasty Disputations prepared but for an exercise which is the Recreation of a few Country-Ministers at a monthly meeting, when they ease themselves of their ordinary work. But upon further consideration, I saw it was, The casting of water upon a threatening fire, which the Sea it self doth but restrain. It's more Engines than a few that are openly or secretly at work at this time to captivate these Nations again to the Roman Pope. When so many hundreds, if not thousands are night and day contriving our seduction, (under the name of reconciling us to the Church;) if no body counter-work them what may they not do. Its not enough that we have had Defenders, and that their Books are yet in the World. Old writings are laid by, though much stronger than any new ones: But new ones are sooner taken up and read. The Papists have of late been very plentiful, and yet very sparing in their writings. Plentiful of such as run among the simple injudicious people in secret, so that the Countries swarm with them; But sparing of such as may provoke any Learned man to a Confutation: That so, they may in time dis-use us from those Studies, and so disable the Ministry therein, and catch us when we are secure through a seeming peace, and fall upon us when we have lost our strength. And I am much afraid that the generality of our people (perhaps of the best) are already so much dis-used from those studies, as to be much unacquainted with the Nature of Popery, and much more to seek for a preservative against it, and a thorough confutation of them. So that if Papists were once but as fully set out among us in their own likeness, as they are under the names of Quakers and other Sects, what work would you see in many places? I doubt many would follow their pernicious ways, and fall like Sheep of a common rot, or People in a raging pestilence, especially if they had but the countenance of the times: Not through their strength, but because our people are naked, and unarm'd for a defence.

The work that now they are upon, is, 1. By Divisions, and railing

Prophecies of godly Bishops and Ministers

viling the Ministers, to loosen the people from their Guides; that they may be as a Masterless Dog that will follow any body that will whistle him.

2. To take down the Ministers maintenance and encouragements, that they may be disabled so vigorously to resist them.

3. To hinder their union, that they may abate their strength, and find them work against each other.

4. To procure a Liberty of seducing all they can under the name of Liberty of Conscience, that so they may have as fair a game for it as we: and by grace and the common corruption of nature (especially so brightned by a custome in sin) doth besfriend the Devils cause much more than Gods; or else how comes it to passe that the Godly are so few, and Error, Idolatry and Impiety doth so abound in all the earth?

5. To break the common people into as many Sects and Parties as they can, that they may not onely imploy them against one another, but also may hence fetch matter of reproach against our profession in the eyes of the World.

6. To plead under the name of Seekers against the certainty of all Religion; that men may be brought to think that they must be either of the Popish profession or of none.

And indeed when all Sects have done their worst it is but two, that we are in any great danger of (And of those I think we are in more danger, then the most are aware of) and that is, 1. Papists: who plead not as other parties, onely by the tongue, but by exciting Princes and States against us, and disposing with the Fagot or Hatchet in their hands: And if we have not Arguments that will confute a Navy, an Army, or a Powder-plot, we can do no good against them.

2. Prophaneells, animated by Apostate Infidels: This is the Religion that men are born in. And men that naturally are inclin'd to their Sister, that they would not take the Scriptures to be true, will easily hearken to him that tells them it is false.

You see how doth Popery besfriend men in a religious cause, that some are apt to joynt these together, thinking at the heart that Christianity is but a Fable: but yet for fear it should prove true, they will be Papists, that they may have that ease remedy for a reserve.

If God will preserve us but from these two danger, Popery and Prophaneells animated by infidelity, it will go well with England.

1. Either

2. Either Scripture is true or not true: If not, Popery is not true, which pleadeth its warrant from it (and some of them argue, as if they purposed to disprove the Scripture and to imitate Samson, in pulling down the house on their heads and ours, in revenge for the dishonour they have suffered by the Scripture.) If it be true (as nothing more true) then Popery is not true, which palpably contradicts it, as in the points of Latine service, and denying the Cup in the Lords Supper, and many other is most evident.

3. Either the judgement of the Ancient Doctors is sound or not: If not, then the Church of Rome is unsound, that is sworn to expound the Scripture only according to their consent: If it be sound, then the Church of Rome is unsound, that arrogates a Universal Government and Infallibility, and build upon a foundation, that was never allowed by the Ancient Doctors (as in the third Disp. I have fully proved) and which most Christians in the World do still reject.

4. Either Reason it self is to be renounced or not: If it be, then none can be Papists but mad men. If not, then Popery must be renounced, which foundeth our very faith upon impossibilities, and teacheth men of necessity to believe in the Pope as the Vicar of Christ, before they believe in Christ, with many the like, which are after wards laid open.

5. Either our five Senses, and the judgement made upon them, is certain and infallible or not. If not, then the Church of Rome, both Pope and Council are fallible, and not at all to be trusted: For when all their Tradition is by hearing or reading, they are uncertain whether ever they heard or read any such thing; and we must all be uncertain whether they speak or write it: And then we must not only subscribe to Francis Sanchez. Quod nihil scitur, but also say that Nihil certo creditur. But if sense be certain and infallible; then the Church of Rome, even Pope and Council are manifestly Fallible, but certainly false, deceivers and deceived. For the Pope and his Council tell the Church that it is not Bread and Wine which they take, eat and drink in the Eucharist. But the senses of all sound men do tell them that it is. I see that its Bread and Wine, I smell it, I feel it, I taste it; and somewhat I hear to further my assurance: And yet if Popery be not false; its no such matter. One would think the doleful Reader, might be quickly here resolved whether Popery be true or false. Look

on the consecrated Bread and Wine, such is, small is, subtle, and if thou canst but be sure that it is indeed Bread and Wine, thou mayest be as sure that Popery is a delusion. And if thou canst but be sure, that it is not Bread and Wine, yet thou mayest be sure that the Pope or his Council, nor any of his Doctors are not to be believed. For if other mens senses be deceitful, theirs and thine are so too.

Reader, Adhere to God, and the Righteousness of Christ, and the Teachings of the Holy Ghost, by the Holy Scriptures, and a faithful Ministry, in the Communion of the Saints, and as a member of the Catholike Church, which arising at Jerusalem, is dispersed over the World, containing all that are Christians; renounce not right Reason, or thy senses, and live according to the light which is vouchsafed thee; and then thou shalt be safe from Popery, and all other pernicious damning Errors:

Doctor Sanderfon.

Preface to
the Reader.

BUT I have somewhat to return upon these our Brethren, who thus causelessly suspect us. Possibly it will not please them: (*possimur et errare.*) But I must speak it out, both for the truths sake, and theirs. To wit, that themselves are in truth, though not purposely and intentionally, (whereof in my own thought I freely acquit them) yet really and eventually, the great promoters of the Roman Interest among us: and that more ways then one. These three among the rest, are evident. First, by putting to their helping hand to the pulling down of Episcopacy. It is very well known to many, what rejoicing that Vote brought to the Romish party. How even in Rome it self they sang their *Tu Pœnas* upon the tidings thereof, and said triumphantly, *Now the day is ours*; Now is the fatal blow given to the Protestant Religion in England. They who by conversing much with that Nation, were well acquainted with the very turbulent spirits of the Scottish Presbyterians, knew as well how to make their advantage thereof; and handled the matter with so much cunning by fomenting their *discontents* under-hand till they had framed them, and by their means some of the same party here, to become the fittest instruments for the carrying on of their great design. And this I verily beleieve was the very Master-piece of the whole plot. They could not but foresee (as the event hath also proved) that if the old Government, a main pillar in the building, were once dissolved, the whole fabrick would be sore shaken, if not presently shattered in pieces and ruined; things would presently run into confusion, dissensions and divisions would certainly follow: And when the waters should be sufficiently troubled and muddled, then would be their opportunity to cast in their nets for a draught. Some who have undertaken to discover to the world the great plot the Papists had of late years for the introducing of Popery, in the several parts of it, might have done well to have taken some little notice of this also, (I wonder how they could *look beside it*;) being so visible; and indeed the fundamental part of the plot. Without which, neither could the *spots of Errors and Heresies* have been blown to that height, nor that *Libertinism* (some other things therewith mentioned) have so soon over-spread the whole face of the Land, as now we find they have done.

Bishop

God : and is spoiled : and the Lord hath said : your land
shall be desolate : and you shall be a curse : **Bishop Jewel** : 1591. **Black** : 1591.

Now let us behold the present state of our country. These **Sermons**,
words of Christ our Saviour were never more true, then we **p. 101 &**
finde them now in these our days. The barbell is great, **p. 191.**
and the labozers here teld, the poore people here forsaken, and
left as it were here without a guide : the afflicted in consci-
ence have no man to quiet them : they grow wild and savage,
as it were a people that had no God : they are commanded to
change their religion, and for lack of instruction, they
know not whither to turn them : they know not, neither
what they leade nor what they should receive.

Some other desie, and spit at the holy Gospel of our Sa-
viour Christ, and refuse the covenant of everlasting life.
Some other for lack of knowledge follow after willfull and
blind masters, and become Arrians or Pelagians, and thus
they blaspheme the Son of God. Some other give them-
selves over to their own affections, and, as he saith, resoyce
and triumph in their filthines, without fear of God,
without conscience of sin, and so tread down the blood
of the Testament under their feet : and this do they for lack
of teaching, because they have not learned men and preachers
to shew them what they should do.

O, saith our Saviour Christ, the good shepherd and bishop
of our souls, my barbell is beaten down and lost, and there
is none that will go abroad and save it. My people run
headlong to their own destruction, not of malice but of very
simplicity, only because they are not taught, because they
know not my father nor me. Alas, it is not my fathers will
that any of them should be lost.

But for the hope of posterity, I report me to all you which
are fathers, and have childzen for whom you are careful.
Remember your fathers have a zeal and care for the house of
God : yet will you breed them up, keep them at school, un-
til four and twenty years old to your charges, that in the end
they may live in glorious poverty : that they may like poor-
ly and naked like the Prophets and Apostles. Our posterity
shall

shall rue, that euer such fathers went before them: And Chronicles shall report this contempt of learning among the punishments, and murrains, and other plagues of God. They shall leaue it written in tobat time, and under whose reign this was done. If we grow to be barbars that we consider not this, or be not able to defend it into Chronicles; yet forraign Nations will not spare to write this, and publish it to our euerlasting reproach and shame.

In the mean time, what may be guessed of their meaning, which thus rabin and spoil the house of God; which decay the probission thereof; and to barely ezeem the Ministers of the Gospel: they cannot say to God, I be zeal of thy house hath eaten me up. Whosoever in other things they do well, whosoever they seem to reioyce at the prosperitie of Sion, and to seek the safety and preservation of the Lords Anointed: yet needs must it be, that by these means forraign power, of which this Realm by the mercy of God is happily delibered, shall again be brought in upon us. Such things shall be done unto us, as we before suffered: the truth of God shall be taken away, the holy Scriptures burnt and consumed in fire. A marvellous darkness and calamity must needs ensue. For if the tempest be so dark in the sea, that the load-star lose her light, and the needle fail to giue token of the North Pole, no marvel though the ship lose her countrie, and be swallowed up in the sands.

The Gospel of Christ is the fountain of light, and of knowledge: It cannot be maintained by ignorance and darkness. When be the props of their kingdom which take away the Scriptures, which hold the people in blindness, which hide the light, which haue their common prayers, minister the Sacraments, marry, bury the dead in a strange tongue, that the people may understand nothing: which make a shew of hearing the word of God, which shut up the springs of the tower of life: which shut out the light of the kingdom of Heauen; and neither enter in themselves, nor suffer them that would enter: which say ignorance is the mother of devotion, and the Church is then in best order, and the people most devout, when they are goodnature and blinded, and see nothing.

These

These are not the instruments wherewith we may overcome the adversaries. This is not the sword of the spirit, these are not the spiritual weapons, which cast down bolds, and every high thing that is exalted against the kingdom of God. What man that would keep out his enemy, will pull down his bulwark? What Captain that meaneth to give a forcible assault upon the enemy, will discourage his fighting soldiers? But our soldiers are out of courage, our Cities are falling: therefore that which we fear will fall upon us.

Bishop Sanderson.

But thirdly, and above all, I beseech them to consider, whether that *ambition* which many times *marreth* a good business, hath carryed them; and how mightily (though *unwittingly*, and I verily believe most of them *unwillingly*) they promote the interest of Rome, whilst they do with very great violence (but not with equal *prudence*) oppose against it: so verifying that of the Historian Poes, spoken in another case,

P. of. to his
Sermons.

Omnia dat qui justa negat.

I mean, in casting out not Ceremonies onely, but Episcopacy also, and Liturgy, and Festivals out of the Church, as Popish and Antichristian, — *Hoc Ithacus velit*. If any of these things be otherwise guilty, and deserve such a relegation upon any other account which yet is more then I know) *farewel* they: But to be sent away packing barely upon this score, that they are Popish and Antichristian; this bringeth in such a plentiful harvest of Proselytes to the Jesuits, that he doth not now, as formerly, *gaudere intus & in fin* (laugh in his sleeve, as we say) but *more* openly and in the face of the Sun triumph gloriously, and in every Pamphlet proclaim his victories to the world. If you should say, that the *Seal* is taken by them, not given by you: it is (to all but your selves) as much as nothing: whilst the contrary is demonstrable, and that there is in these very pretensions, a proper (and as I may say a natural) tendency to produce such effects, as we see to have passed thereupon. The truth whereof will evidently appear by stating the Case thus. A man otherwise rational and conscientious,

but somewhat wavering in point of Religion, yet desiring in sincerity of heart to be of the *true Church*, if he knew which were it, hath some *temptations* offered him by his education, friends, books, the *corruptions* among us, or otherwise, to encline him towards the *Church of Rome*. Which *temptations* being not able of himself to conquer, he repaireth to a *Presbyterian* (suppose) or *Independent*; he acquainteth him with his *doctrines*, and desireth *satisfaction* therein: telleth him among other things, that he had a good opinion of the *Church of England* heretofore, whilst she had *Episcopal* government, and a well-formed *Liturgie*, and did observe *Christian Festivals*, and some kind of outward decency in the worship of God, as all the *Churches of Christ* had and did in the purest and primitive times; but now that all these things are laid aside, he must needs be of another *mind*, unless they can fully *satisfie* him concerning the premises. In this Case, I would fain know what possible *satisfaction* such a man could receive from either of these, holding to their *Principles*. To tell him these things were *Popish*, and therefore to be cast out of the *Church*, were the next way to put him quite off: he would presently *conclude* (and it is impossible he should do otherwise, being already so prepared as in the Case is supposed) that certainly then that which we call *Papery* is the old Religion, which in the purest and primitive times was professed in all *Christian Churches* throughout the world. That only *notion* which is usually the last Reserve in these disputes, That the *mystery of iniquity* began to work betimes; will seem (to him) but a ridiculous *begging of the Question*; and he will tell them, that every *Sectary* may say the same to them. Whereas the sober *English Protestant*, is able by the grace of God, with much evidence of truth, and without forsaking his old principles, to justify the *Church of England*, from all imputations of *Heresy* or *Schisme*, and the Religion thereof as it stood by Law established, from the like imputation of *Novelty*; and to apply proper and pertinent answers to all the *Objections* of those (whether *Popish*, or others) that are contrary minded, to the full satisfaction of all such as have not by some *partial affection* or other rendered themselves *un capable to receive them*.

Long of the same kind (namely val
villages five or six hundred years old
and in the year 1700 the Bishop

Bishop Reynolds.

It is easily foreseen whither these distempers tend: they have all an aspect towards *Rome*. The deluded souls cry down Ministry: the Papists desire no more. They disown the Magistrates coercive power in matters of Religion, and plead for an Universal toleration: the Catholick wishes no more. They cry down Learning and Universities, that the subtle Jesuits may have none but ignorant people to deal with. Ministers maintenance is decryed, while cunning Emisaries, maintained by stipends from *Rome*, delude the Nation. Is not the band of *Joab* in all this?

Bishop Laud.

In the mean time, you know what the Pharisees said against Christ himself, *If we let him alone, all men will believe in him, & venient Romani, and the Romans will come, and take away both our Place and Nation.* Here was a causeless Cry against Christ, that the Romans will come: And see how just the Judgement of God was; they crucified Christ, for fear lest the Romans should come; and his death was it, which brought in the Romans upon them; God punishing them with that which they most feared. And I pray God this Clamour of *venient Romani*, (of which I have given no cause) help not to bring them in; for the Pope never had such a Harvest in *England* since the Reformation, as he hath now upon the Sects and Divisions that are among us.

CHAP.

CHAP. II.

The grand Plot of the Papists against the Church of England discovered, for the restoring of Popery, out of Conzen's directions, and their own Practices.

S E C T. I.

The way to bring in Popery, or the Jesuits directions for restoring Popery.

Conzen's
Politicks,
l. 2 p. 16,
17, 18.

YOU must shew that Princes must determine of nothing in Religion.

That things be carried on by slow but sure proceedings, as a Musician tunes his Instrument by degrees: Lose no opportunity; but yet do not precipitate the work.

Let no Prince that is willing despair, for it is an easie thing to change Religion. For when the common people are a while taken with Novelties and diversities of Religion, they will sit down, and be weary, and give up themselves to their Rulers wills.

The Doctors and leading Pastors must be put out: but if that may be, all at once: but if that cannot be, let it be by slow degrees. When the leaders are down all will submit.

The purpose of changing Religion, and extirpating *Lutheranism*, must be concealed: Not but that some of the wiser sort may know it, but the People must not, lest it should move them.

Some must be suborned to beg importunately of the Prince for Liberty to exercise their Religion, and that with many and gentle words, that so the People may think the Prince is not inclined to Novelty, but only to Lenity, and to a tenderness for tender consciences, and that he doth it not as from himself. For the Vulgar use to commend a Prince, that cannot deny the

the Subjects their desires, though they are such as were fit to be denied.

One or two Churches only must be desired at first, as being so small a matter, that the people will not much regard.

When the Zeal of Professours begins to rise against the change, they are to be pacified by admitting both parties to conference before the Governours.

Let there be a Decree for Pacification, that one party do not rail at the other, nor calumniate them. And so the errors that are to be brought in will have great advantage, when they are covered, and may not be contradicted, or so much as named: And so the Rulers will be brought to be onely Lovers of Peace, and not to intend a change of Religion.

Next that, let there be some publick Disputation between the Parties, but with some disadvantage to them that are to be outed.

Let all this be done but on pretence that the several Parties may be joynd lovingly together in Peace: And when the Ministers refuse this, let them be accused of unpeaceableness, and pride, and obstinacie, and disobedience against the Magistrate, and not for their Religion.

When it comes to the putting out of some Ministers, and the People begin to Petition for them, let the matter be carried silently; and in the mean time, let the People be told, that it is because those Ministers are heady, obstinate men; that the People may be persuaded that the Ministers are faulty, and have deserved it, and may be put onely to desire Liberty for the more Peaceable men.

When thus the people are deluded, and there is no danger of a resistance, then turn the Ministers out of the Churches, and put in those that you would set up in their stead.

Then change the Universities, and tell all the Fellows and Scholars, that they shall hold their places if they will turn, else not, &c. many will change Religion with the Rulers.

Next be instance in Asia, where the Prince pretended, that all the Professors and Ministers places were void at the death of his Predecessor, and he had the disposal of them, by Law.

And

And the change was there made (as he pretends); by slow degrees, one or two Opinions only changed at the first, and not the whole controverted part of the Religion; and so the people will think it but as a small matter to yeild in one or two Opinions, and be easily brought to obey.

Lastly, they fall to writing against each other; and those that have the Court-favour seem to carry it.

To put out of Honours, Dignities, and publick offices, all those that are most adverse to Popery: It is but just that those that hinder the safety of the Commonwealth, should be deprived of the Honours and Riches of the Commonwealth. If men are deposed for heynous Crimes, why not for Blasphemy and Contempt of Truth? (*you must believe the Jesuite that this is the Protestant Case.*) If those of a contrary Religion be left in honour and power, they will be able to cross the Prince in many things, and encourage the People of their own Religion.

That when a Heresie (for so is the Protestant Religion to them) is wholly to be rooted out, and this must be done by degrees, and in a way of reason, and cannot be done by meer Command and Power, then you must first fall on those opinions that the Common People are most against, and which you can quickly make them think absurd: so he instanceth in some that would work out *Lutheranism*, that speak honourably of *Luther*, and fall on them only under the name of *Flaccians*: so the *Arminians* at *Utrecht*, when they would extirpate *Calvinisme*, made a Decree, that no man should Preach any thing, that seemed to make God the Author of sin. Thus a Magistrate that would bring in Popery, must fall upon such heynous opinions, which the impudent themselves are half ashamed of; and bring these into the light that they may be odious, and so the Teachers will lose all their Authority, when the people see that they are taken in a manifest fault.

To make use of the Protestants Contentions. How easie is it (*said he*) in *England* to bring the Puritans into Order, if they be forced to approve of Bishops? or to reduce the Puritans in the Low Countries, if the Prince adhere to the *Arminians*? For the variety of Opinions makes them doubtful, that before

seemed certain; so that when the Magistrate joyneth with one side, he easily overturns the other, and leaves the whole obnoxious: As *Paul* did by the dissention between the Pharisees and Sadduces, joyning to one side, he escaped. This (*said he*) I would principally perswade an Orthodox Magistrate to (*that is, a Papist.*) For he may with as much advantage make use of the Protestants disagreements, as of the Papists Concord, to extirpate Protestants. As in Wars, it is not only the skill and strength of the General, but often also the Carelessness of the Enemy, or his Mistake, that give very great advantages for success. When rigid *Calvinism* was assaulted by the *Lutherans* in the heat of the Paroxysm, it was exasperated, and the sudden restraint did much hurt: But now the *Arminians* have of their own accord let go the hardest part of their rigor, and judge the *Calvinists* to be impious, and persecute them in the very University, and in other Towns they force them to banishment; and would venture to do more and crueller things, if they were not afraid of the strength of the adverse Party. Verily if Prince *Maurice* alone did but stand for the *Arminians*, the rigor of the contra-remonstrants would flag, or be broken.

To forbid the Protestants privately or publickly to Assemble together.

To proceed to severity of Laws and punishments. Here he endeavours to prove this violence lawful, (*Fire and sword, is reserved to the last.*) But this violence though it must be for the change of all, need not be exercised on all. Cut off the Leaders, and the multitude will follow the Authority of the Rulers. Shame will retain some, and fear others; but a vain security will prevail with most, when they know not how to help it. Within these few years, (*if he say true,*) above an hundred thousand have been turned to Popery in France, and more in Germany. Not any of the Princes of Germany that did endeavour to draw over his People to the Catholicks, did ever finde any force or Resistance contrary to his Laws. Note this all you slanderous Papists that accuse Protestants so much of Rebellion to hide your own: Here's a Jesuites Testimony on Record for our vindication.

The good life of the Popish Magistrates and Clergy:
(*And that let them use as much as they will.*)

He commendeth many smaller helps: As 1. Musick, to entice people by delight. 2. To cause all at their marriage to profess the Popish Religion, and so rather then go without a Wife or Husband they will do it. 3. So also to deny Protestants Church-Priviledges, at Baptism, Burial, &c.

Lastly he concludes, That where the work must be secretly done by degrees, the Magistrate must keep the Institution, Presentation, Confirmation, and Examination of Ministers in his own hand: and so (if he cannot cast them out at once) he must cast out the most dangerous, (*that is, ablest Protestant Pastours*) and put over the Churches, the disagreeing, and those that do not minde matters of Controversie much, and those that are addicted to their own Domestick busineses (*worldly men,*) and such as are addicted to the Rulers: Let him cool the heat of Heresie, (*he means true Religion*) and let him not put out the Unlearned: and so their Religion will grow into contempt.

Let the Magistrate cherish the Dissentions of the erring (*he means the Protestant*) Teachers: and let him procure them often to debate together, and reprove one another. For so when all men see that there is nothing certain among them, they will easily yeild to the truth (*he means Popery.*) And this Discord is profitable to shew the manners of those wicked men. For he that will read the Contentious Writings of *Lutherans* against *Calvinists*, or *Calvinists* against *Lutherans*, will think he readeth, not the invectives of men against men, but the furies and roaring of Devils against Devils. (*A fair warning! But the Jesuite tells you not what is done at home.*) From these things the Ruler may take occasion for a change: Let him enquire into the Original of these accusations: And if he finde them true, he may punish the Guilty: If false, he may punish, (*that is, cast out*) the Accusers.

S E C T. 2.

The Jesuites design against the Bishops, Ministers, &c. and Government of the Church of England, for restoring Popery.

THE Jesuites crept into all societies, and acted all parts; and being a foreseeing generation, they lookt further before them then the short-witted men whom they over-reacht. They set up persecutions and clamours against Bishops, and the ablest Ministers in the Land: (for it was the Papist that set up the opposition against Bishops, as appears by father Sibthorp's Letter to father Medcalf, who saith, *And now they are pulling down that wall which at once adorned and defended their way, I mean their Government: their Vineyard (as they used to preach) is laid waste, and the wilde beasts of the forest (you know whom they mean) may enter in:*) and upon that ground they proceed so sure, that however things happen, they have their advantage. They see this attempt will prevail against the Governours and Government of the Church, or it will not: if it doth, then all the ablest and wisest men are like to be removed, and their places filled with weak and ignorant men, unable to resist them; and ductile worldlings, that will always be on the stronger side, and their ends will be easily attained. But if there be any opposition, murmuring, discontents; either it will provoke the Discontented to open defence and resistance, or not: if not, their discontents will hurt none but themselves: if it do, then either they will be crushed in the beginnings, or able to bring it to a war. If the first, then we shall have the day, and this to boot, that they will lie under the odium of Rebellion, and be trod the lower, and be the less able ever to rise, and we shall be able with ease to drive on the change to a higher degree, in opposition to so odious a party. But if they be able to make a war of it, either they will be conquered, or conquer, or make peace. The last is most unlikely, because jealousies and engagements will presently be multiplied, so that an apparent necessity will seem to lie on each party not to trust

the other; and the flames are easier to be kept in, then kindled; and if so unlikely a thing should come to pass, yet it must needs be to our advantage. For we will openly all appear for the King, and so in *England* and *Ireland* we shall be considerable. He will remember that he was helpt by us, and look on the Protestants and Puritans as Rebels, and take his next advantage against them, or at least be at a greater distance from them then before: for such a war will never out of his minde, nor will he think himself safe till he hath disabled them from doing the like again: But if one part conquer, it will be the King, or the Puritans: (for so the Protestants must now be called.) If the King prevail, then will the Puritans be totally trod down; and we, by whose help the victory was got, shall certainly be incomparably better then we are, if not have presently all our will. For our fidelity will be predicated, the Rebels will be odious, so that their very names will be a scorn, and there will be no great resistance of us. But if the Puritans get the day, (which is a most unlikely thing) yet shall we make great advantage of it: For, 1. They will be unseerled and all in pieces, and not know how to settle the Government. 2. We shall necessitate the Puritan Protestants to keep the King as a prisoner, or else to put him to death. If they keep him as a prisoner, his diligence, and friends, and their own divisions, will either work his deliverance, and give him the day again by our help, or at least will keep the State in a continual unsetledness, and will be an *Odium* on them. If they cut him off, (which we will rather promote, lest they should make use of his extremities to any advantage) then, 1. We shall procure the *Odium* of King-killing to fall upon them, which they are wont to cast upon us, and so shall be able to disburden our selves. 2. And we shall have them all to pieces in distractions. For, 3. Either they will then set up a new King, or the Parliament will keep the power, changing the Government into a Democracy. The first cannot be done without great Concessions, and new wars, and we shall have an opportunity to have a hand in all; and if it be done, it may be much to our advantage. The second will apparently by factions and distractions give us footing for continual attempts. But to make all sure, we will secretly have our party among the Puritans also, that we may be sure to maintain

maintain our interest which way ever the world goes.] The event with common reason and many full discoveries shew, that this was the frame of the Papists plot.

S E C T. 3.

The Jesuites Practices against the true Church of England for restoring Popery.

Therefore I desire them that can see a cause in its effects, but to follow these streams till they finde the fountain.

VVhence came those motions against the Ministry and Churches into our Councils? I well know that all this came from hell. But whether by the way of Rome, leave to your enquiry. Yea, whence was it that motions have been made to pull down all the Ministry at once? Was this by Protestants?

VVhence came the Doctrine contended for by Sir H. V. and others, against the power of the Magistrate in matters of Religion, and for universal liberty in Religion? I know the Papists are not for such liberty in *Spain*, or any where, where they can hinder it: but withal I know, that it is one of their Fundamentals, that such matters belong onely to the Pope and Prelates, and Magistrates must but be their Executioners; and I know that it is truly the Magistrates power for which the usurping Pope contendeth, and I know that the Papists are most zealous for liberty of conscience in *England*, though deadly enemies to it elsewhere.

VVhence came it to pass, that *Sarabraz* the Queens Confessor, was present at the Kings death, and there on horse-back, tossing up his Cap in the Air upon the fatal blow, and brandishing his sword? and when he was asked what he did there, and told it was a wonder to see him there: he answered, *That there were twenty more Priests there besides himself; and that the greatest enemy to their Religion fell that day.* Few knew the consequence of that fact.

VVhence came the *Hidest* Body of Divinity, that hath infected

so many high and low? How come so many called *Sisters* to seem to be at a loss, whether there be any Scripture, Church, or Ministry, or which be they?

How came we contrived into a war with *Scotland* and *Holland*, when we could keep peace with *Spain*? With them, with us, or both, there was some sorry cause.

How came our Armies so corrupted with principles of impiety, licentiousness and Anarchy, that so many turned Levellers, (to say nothing of all the rest) and rose up against their Commanders, and were fain to be subdued by force, and some of them shot to death, and many cashiered? &c.

How came it to pass that Papists have been discovered in our Armies, and in the several parties in the Land?

And where are the swarms of the English Jesuites and Fryers, that are known to have emptied themselves upon us from their Colleges by Land and Sea?

How came it to pass, that the Petitions of the Protestant Prebsters of *London*, and of other Protestants for the life of the King, could not be heard? but that the Levelling party carried on their work, till they had set the forreign and domestick Papists on reproaching the Protestants as King-killers? and had (though very falsely) turned the odium of that horrid kinde of crime upon the innocent Protestants, which the Papists are known to be most deeply guilty of: and now in all Nations they make the ignorant people believe, that the death of that King was the work of the Protestants, and the blot of their Religion.

Whence came it to pass, that so many Popish opinions were maintained? As, 1. The Authority of Scriptures was cryed down. 2. An infallible light set within every man, whereby he might be a Pope to himself. 3. Christ worshipped in a man, the next way to have him worshipped in an host. 4. That the ministers of *England* were no true Ministers. 5. That it was not lawfull to joyn with us in publick Assemblies. 6. That Sacraments are not seals of the promises of God, nor instituted to confirm the promise. 7. That circumcision was a seal of the righteousness of Faith only to *Abraham*. 8. That the Ordinances of God are not effectual in the hands of unholy men; as if the efficacy of the Ordinance depended on the goodness of men; and,

as the Papists say, the intention of the Administrator is necessarily required to the truth of the Sacrament. 9. That all that was established among us was Popish, until at last we have no Religion but Popery, &c.

Whence comes it to pass that we cannot be satisfied under the best Government in the world? yea, under any? VVhence comes it that the best Governours have been deposed? "I should (saith Mr. Baxter) with great rejoycing give a thousand thanks to that man, that will acquaint me of one Nation upon all the earth that hath better Governours in Sovereign power than those that have been deposed.

Whence comes this restlessness of ours, but from the influence of a forreign power upon us? And what forreign power hath the like influence upon us to that of the Pope?

VVhence comes it to pass, that Levelling went on with continued success, till the House of Lords, with the Regal Office, was taken down, and an Engagement put (on all those ductile souls that would take it) to be True to the Commonwealth, as established without a King or house of Lords?

VVhence came it that the weekly News-books contained the Letters of the Agents of the Agitators from France, telling us how good men the Jesuites were, and how agreeable to them in their principles for a Democracy, (which they vainly call a Republick, as if there were no Commonwealth, but a Democracy) and telling us, what exceeding meet materials for such a Commonwealth the Jesuites would be? The Agencies of particular men with Jesuites, I shall purposely omit.

Whence came it that all the maddest dividing parties had their liberty, and the reproach and envy was most against the united Ministry?

Much more may be proposed tending to a discovery, how far the Papists have crept in among us, and had to do in our affairs. But I think God hath yet much more in season to discover. Truth is the daughter of time.

SECT. III.

What Parties they have insinuated themselves to, and how against the Church, for restoring Popery.

Key for

Cath p.

326, 327,

&c. 10 335.

And that we may see what they have done, let us discover what Parties they insinuated themselves to; in Mr. Baxters own words.

As for the old English Bishops and conformable Ministers, who were of the faith and doctrine publicly here professed, I confess I finde but little evidence that ever the Papists had much to do with them.

As for the Presbyterians, I do not see any reason to think that ever the Papists had any interest in them of any men, there being none that they more hate then these two sorts (the old sound Episcopal men, and the Presbyterians) But yet both in *France* and *Scotland* they have cunningly wrought upon them *ab extra*, alarming them into disturbances by the wild-fire which they have cast in.

As for the King himself that was their Head, if any conjecture that he was a flat Papist, as I have heard many rashly say, I think there is much evidence to confute them. 1. That very letter to the Pope (forementioned) on which the suspicion is most grounded. If you mark it exactly, doth intimate no more then a desire of a union and Reconciliation, with some addition that may bear a tolerable sence. 2. His own Profession of the Protestant Religion is sufficient evidence. 3. His Disputation with the Marquess of Worcester cleareth it. 4. His speech at death, and Papers since published, clear it more.

Yea for my own part I am perswaded, that the Papists were as much afraid of King *Charles* and the *Groton* design, as of any thing that of long time hath been hatcht against them. They are not all of a minde at home. And hence was the malice of the Jesuites against the life of the King (and withal, that he was falln into such hands where he was like to do them little service.)

The

The persecuted Nonconformists of the Protestant party, though they were most adverse to the Papists, yet had some of the Popish brood at last crept in among them, not only to spie out their minds and ways, but to head the party, and sow among them the seed of further discontent and errour, and to make them a Nursery for various sects. For every where by their good will the Jesuites will have some. If you ask me for my proof of this, I shall at this time give you but these two. 1. The fruits that sprung up from among them, and the manner of Production, (of which more anon.) 2. The words of the Jesuites Letter recited by Mr. Pryn, *Introd. pag. 90.* [*I cannot chuse but laugh to see how some of our own coat have re-incountred themselves: you would scarce know them if you saw them; and it is admirable how in speech and gesture they all the Puritans: The Cambridge Scholars to their woful experience shall see, we can all the Puritans a little better then they have done the Jesuites: they have abused our sacred Patron St. Ignatius in jest, but we will make them smart for it in earnest. I hope you will excuse my merry digression, for I confess it to you I am at this time transported with joy, to see how happily all instruments and means, as well great as lesser, co-operate to our purposes.*] Yet cannot I hear of any considerable infection among this party that way before Sir Henry Vane's dayes.

How far they crept into all Societies under the name of *Independants*, is opened by so many already in Print, that I shall add no more of it.

And ~~the~~ another thing notorious, that they have crept in among the Anabaptists, and fomented that Sect. The story of the Scottish Missionary that pretended himself a Jew, and gave the Anabaptists the glory of his Conversion, and Rebaptizing at Hexham, and was discovered at Newcastle, is published and commonly known: (whether he be yet in Prison, or releast, I know not.) And too many more have more cleanly plaid their game. And though many of the more sober Anabaptists would not be so useful to the Papists as they expected, yet multitudes of them too far answered their expectations.

If you ask now what the Papists get by all this; I answer, you see in the Instance but of this one fact, and the products of it.

1. By this means our Councils, Armies, Churches have been divided, or much broken. 2. By this trick they have engaged the minds and tongues of many (and their hands, if they had power) against the Ministry, which is the enemy that standeth in the way. 3. They have thus weakned us by the loss of our former adherents. 4. They have found a Nursery or Seminary for their own Opinions, which one half of the Anabaptists too greedily receive. 5. By this they have prepared them for more and worse. 6. By this means they got an Interest in our Armies, or weakned our own. 7. By this they have got Agents ready, for mischievous designs (as hath been lately too manifest.) 8. By this they have cast a reproach upon our Profession, as if we had no unity or consistence, but were vertiginous for want of the Roman pillar to rest upon. 9. By this they have loosned and disaffected the common people, to see so many mindes and ways, and hear so much contending, and have loos'd them from their former steadfastness, and made them ready for a new impression. 10. Yearly this means they have the opportunity of Predicating their own pretended unity, and hereby have drawn many to their Church of late. All this have they got at this one game. What then have they got by all the rest?

I shall next tell you of some of those Heresies or parties among us, that are the Papists own Spawn or progeny; Either they laid the Egg, or hatched it, or both.

And 1. It is most certain that *Libertinism* or *Freedom for all Religions*, was spawned by the Jesuits, who hate it in *Spain* and *Italy*, but love it in *England*. I have met with the masked Papists my self, that have been very zealous and busie to promote this *Liberty of Conscience* (as they deceitfully call it.) For by this means they may have Liberty for themselves, and Liberty to break us in pieces by sects, and also Liberty under the Vizard of a Sectary of any tolerated sort, to oppose the Ministry and doctrine of truth.

2. But the principal design that the Papists have upon our Religion, at this day, is managed under a sort of *Juglers*, who all are confederate in the same grand principles, and are busie at the same work, and are agreed to carry it up in the dark, and with wonderful secrecy do conceal the principal part of their opinions;

pinions; but yet they use not all one vizor, but take on them several shapes and names; and some of them industriously avoid all names. The principal of these *Hiders* are these following. 1. The *Vani*, whose game was first plaid openly in *America* in *New England*, where God gave in his Testimony against the n from Heaven upon their two Prophetesses, Mrs. *Hutchinson*, and Mrs. *Dyer*.

The next sort of *Hiders*, are the *Paracelsians*, *Weigelians*, and *Behmenists*, who go the same way in the main with the former, and are indeed the same party, but think meet to take another name, and fetch their vizor from *Jacob Behmen*.

Another sort of the *Hiders* are those called *Seekers*, among whom I have reason to believe the Papists have not the least of their strength in *England* at this day. They practise the lesson that *Beverius* in *Apparat. ad Consultat.* taught Prince *Charles* long ago [*Primum est, ut quoniam vera Religio tibi inquirenda est, antequam ad eam investigandam accedas, omnem prius Religionem apud te suspiciam habes: lubetq; tamdiu à Protestantium fide ac Religione animum ac voluntatem suspendere, quamdiu in veri inquisitione versaris.-----*] We must suspect all Religion it seems, and be first of no Religion, if we will become Papists. A fair beginning! We must then be unchristned, and suspect Christ and Scripture, that we may be espoused to the Pope. And this is the Papists work by the *Seekers*, to take us off from all, or from our former Religion, and blot out all the old impressions, that we may be capable of new. And if they can accomplish this, they have us at a fair advantage. For he that is not a stark Atheist or Infidel, but believes that he hath a soul to save or lose, must needs know the Necessity of seeking his Salvation in some Religion or other: and therefore take him off from this, and you must needs bring him to some other: And he that could prevail to take him off his old Religion, is likeliest to have so much interest in him as may also prevail to bring him to another. And the Papist thinks that on the pretence of Unity, Antiquity and Universality (of which indeed they have but a delusory show) they can put as fair for him that is once indifferent, as any other can.

Of these *Seekers* there are these sub-divisions, or Sects. The

first and most moderate do only profess themselves to be *Seekers* for the true Church and Ministry; holding that such a Church and Ministry there is, but they are at a loss to know which is it.

The second sort of *Seekers* are to seek whether there be any Organized Political Church, or any Ministry, or any Ordinances proper to a Church at all, or not. Not denying them, but *Doubling* and *Seeking*; that so when they have found them at *Rome*, they may prove but *Finders*, and not gross changelings.

Another sort of *Seekers* are those that do not only *Doubt* of, but flatly deny any Ministry, and Political Churches, and Church-ordinances on Earth, as things that are lost in an *Universal Apostacie*.

Another sort of *Seekers* do not only doubt of or deny these Particular Churches and Ordinances, but also they are to seek for the *Universal Church* it self, and the *holy Scriptures*; yea many of them not only *Questioning* them, but flatly maintaining, that we have no certainty that the Scripture is true, or that we have the same that was written by the Apostles, or that there is such a thing as a true Ministry, or Seat of Christianity in the World. It's most evident therefore that this is but a Juggle, and that such are either *Infidels* or *Papists*.

A fifth sort called *Seekers* also there are that own the Church and Ministry, and Ordinances; but yet suppose themselves above them.

And a sixth sort of *Seekers* there are that think the whole company of believers should now be over-governed by the Scripture, Ministry and Ordinances.

All these sorts of *Seekers* are bred or cherished by the *Jesuits* and *Fryars*. And the truth is, when a man is made a *Seeker*, he is half-made a *Papist*: As a Dog when he hath lost his Master will follow almost any body that will whistle him; so when men have lost their Ministry, Church and Religion, they are easily allured to the Church of *Rome*: For they are a body as conspicuous to a carnal eye as any other. And who will not rather be of the *Roman Church* and Religion than of none?

Another sort of *Hiders* are the *Qualifiers*: an impudent Generation, and open enough in pulling down, but as secret and reserved as the rest in asserting and building up. What interests the Papists have in breeding and feeding this Sect among us, hath been partly proved from the Oaths of witnesses, and Confessions of Fryars.

A fifth sort of *Hiders* are those Enthusiasts that shun the affected bombasted language of *Behmen*, and such-like, but yet give us much of the body of Popery, headed by an infallible prophetick Spirit, in stead of the Pope. Such as the Authors of the Book against the Assemblies Confession, owned by *Parker*, but said to be written by a *London-Doctor*. And many such Doctors I know and hear of abroad in *England*. They take upon them to be adversaries to the Pope, but they are friends to his Doctrines, and maintain the necessity of an infallible living Judge, and send us to Prophets for this infallible judgement. And could the Papists bring men once to this, it is an easie matter to strike off the seign'd prophetick head, by disgracing such as meer fantasticks, and to set on the ancient Papal head, which onely will agree with the body they have received. So much of the Libertines and *Hiders* of their Religion; (of all sorts.)

Another sort that are spawned by the Papists, are stark Heathens, Atheists or Infidels. Not that they desire that men should be absolutely and finally Infidels: But, 1. They would make the world believe, that all must be Infidels that will not receive the Christian Faith upon the Roman account and terms: and in order to this, they industriously seek to disgrace the holy Scripture, and overthrow all the grounds of the Faith of such as they dispute with; and so make them Infidels in order to the proof of their affirmation. 2. And then they think they must take them off all Religion, to prepare them for the Popish Religion. 3. And the malice of some of them is such, that they had rather men were Infidels then Protestants: or at least they will venture them upon infidelity in the way, rather then not take them off from being Protestants. And no wonder, when they allow Infidels so much more charity then Protestants, as to their salvation: for *Rome* burneth Protestants, but giveth toleration for Jews. And thus by these Devilish devices, the *Hiders* in *England*

land that keep close their Religion, are discovered at last to be one part of them Infidels or Heathens; and another part of them Papists. And no wonder if they would lately have introduced the Jews here into England, and if they have so many other designs to promote this Apostacie.

S E C T. 5.

How the Jesuites hide themselves, and how they may be discovered.

Again, they carry on their designe by hiding themselves among us; and by peculiar dispensations coming to any of our Assemblies, or joyning in worship with any party either good or bad.

Indeed the principal means by which they conceal themselves, is, By thrusting themselves into all Sects and Parties, and putting on the vizor of any side, as their cause requireth. It is well known that formerly we had an abundance of them that went under the name of Protestants, and were commonly called *Church-Papists*: but there is great reason to think that there is more such now. Some of them call the selves *Independents*, some creep in among the *Anabaptists*, and some go under the cloak of *Arminians*, and some *Socinians*, and some *Millenarists*, and all the other sects before-mentioned. They animate the *Vanists*, the *Behmenists*, and other Enthusiasts; the *Seekers*, the *Quakers*, the *Originist*, and all the Juglers and Hiders of the times: it is they that keep life in *Libertinism*, and in Infidelity it self. Among every one of these parties you may finde them, if you have the skill of unmasking them.

Another way of hiding themselves, is, By having a Dispensation to come to any of our Assemblies, or joyn in worship with any party, good or bad: or else they will prove it lawful without a Dispensation, where the Pope interdicteth it not. And their way is this: That all the old known Papists, especially of the poorer sort, shall be still forbidden to come to our Assemblies, lest they bring the blot of levity and temporizing on their
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Religion, and lest there should not be a visible party among them to countenance their cause. But the new Proselytes, especially such as are of any power and interest in the world, and may do them more service in a masked way, and can fairly avoid the imputation of Popery, these shall have leave to come to our Assemblies, when their cause may make advantage of it.

That you may see I feign not all this of them, (besides the proof from certain experience, which we daily see) let me lay before you the Decisions of one of their principal Directors, in this work of propagating their Faith: and that is, *Thom. a Jesu de Convers. Gentium*. How far they are for favouring of Heathens and Infidels; and liberty of conscience for them, (for all their cruelty to Protestants) you may see him, *lib. 5. Dub. 4. p. 207*. Where he tells you, that the sentence commonly received in the Schools, is, That it is not lawful for Christian Princes to use any force against Infidels, for sins against the Law of Nature it self; and citeth *Cajet. Vitoria, Covarruv. Greg. de valenz.* And himself decides it in the middle way of *Azorius*: "That Pagans may not be punished for despising the honour and worship of God, though they may for not giving every man his own, and for theft, murder, false witness, and other sins that are against mens right." Compare this with Sir *H. Vane's Doctrine of Liberty*.

And *lib. 5. part 1. Dub. 6. pag. 220*, he teacheth, "That a Catholick living among Hereticks may (when the scandalizing of others forbids it not) for fear of death, go to the Temples of hereticks, and be among them in their meetings and Assemblies, because of it self it is a thing indifferent: for a man may for many causes go to the Temples of Hereticks, and be among them in their Assemblies, as that he may the easilier and more effectually and commodiously confute their errors, or on other just occasions, (unless accidentally it scandalize others.)" Yea, as *Azorius* saith, he may do it to obey a Prince, though he be an Heretick, when he feareth the loss of his honor, maintenance or life: for in this he onely obeyeth his Prince: especially if among the faithful (that is, the Papists) he openly affirm, that he doth it onely to obey his Prince, and not to profess the heretical sect: for by that open attestation he avoideth the offence and danger of Catholicks, and well declineth the unjust vexation of the Prince.

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And that Papiſts may not ſhew on days when their Church forbids it, to hide themſelves among Hereticks, he determineth in Dub. 3. p. 218. 219. So that the Papiſts are abundantly provided for their ſecurity; againſt ſuch as would diſcover them, when it ſtands not with their ends to diſcloſe themſelves.

Another moſt effectual way of *Hiding themſelves* is, by *Equivocation* or *mental reſervations*, which we uſe to call Lying, when they are examined about their Religion, their Orders or their actions. Lying that hurteth not another, they commonly maintain to be but a venial ſin, which, ſay moſt of them, is properly no ſin at all. And to equivocate or reſerve one half of your answer to your ſelves, ſay the Jeſuites, is not Lying, nor unlawful, in caſe a mans intereſt requireth him to do it. See the words of their own Caſuiſts cited for this by *Montanus the Janſeniſt*. Were it a thing that needeth proof, I would give you enough of it. *Thom. 2. Feſu the Carmelite, ubi ſup. Dub. 4. pag. 218.* ſecureth them ſufficiently: His Queſtion is [Whether one that denyeth it when he is asked of a Heretick whether he be a Priſt, or a Religious man, or whether he heard Divine ſervice, do ſin againſt the confeſſion of faith?] He answereth, [No: for that is no denying himſelf to be a Chriſtian, or Catholick: For it is lawful to diſſemble or hide the perſon of a Clergy man or a Religious man, without a lye in words, leſt a man be betrayed and in danger of his life; and for the ſame cauſe, he may lay by his Habit, omit prayers, &c. — becauſe humane Laws for the moſt part bind not the ſubjects conſcience, when there is great hazard of life, as in this caſe Azorius hath well taught. *Juſt. Mor. Tom. 1. lib. 8. c. 27.*] So that by the content of moſt, there is no danger to a Papiſt in any ſuch caſe from his own confeſſion.

Another way of *Hiding their Religion and themſelves*, is by *faſe Oaths*, which we called wilful perjury, but the Jeſuites take for a Lawful thing, when a *mental Reſervation* or *Equivocation* ſupplyeth the want of verbal truth, as their words cited by the forementioned Janſenian, reſtiſie. And who will ever want ſo eaſie, ſo obvious, ſo cheap a Remedy againſt all danger of perjury, as a *mental Reſervation* is?

Yea that the Pope can ſufficiently diſpenſe with any of their Oaths of fidelity or Allegiance, or the like, I ſhall ſhew you under the laſt Detraction. The Parliament hath impoſed on them an Oath

of Abjuration: but do they not know how little the Clergy, and such as have their countenance, will stick at that? such Nets are too wide to catch them in. Hear the words of one of their own Priests (*Jo. Browns Voluntary Confess. in Pryns Introd. p. 203.*) saith he, [*It's strange to see the Stratagems which they use with their penitents concerning the Oath of Allegiance! If they be poor, they tell them flatly, (when they are demanded to take the Oath) that it is damnable, and no ways to be allowed by the Church: If they be of the richer sort, they say they may do as their conscience will inspire them. And there be some of them that make no conscience at all, to have it taken so oft as they are demanded.*] What would you have more, then such discoveries by themselves?

SECT. 6.

How we may discover the Papists, when they are masked.

YOU have cause to suspect all that use a Mask, and purposely hide their minds. To suspect them, I say, to be Papists or worse: They walk not in Gods way that walk in Darknes: It is the Kingdom of Satan that is the Kingdom of Darknes, and it is he that is the Prince of Darknes, and his servants that are the sons of Darknes.

And therefore the *Vane* and *Steril* language of Paracelsian Behmenists, and Popish Juglers, doth serve with me for no other use but to raise me into suspicion of their Designs and Doctrines, and to signifie a *Vain* and *Steril* minde.

The Jugling Papists may be known by this, that they are always loosening people from their Religion, and leading them into a dislike of what they have been taught; that they may be receptive of their new Impressions. And therefore of any one Sect in *England*, there is none to be so much suspected of a spirit of *Jesuitism*, as the *Seekers* of all sorts.

The Jugling Papists may be much detected by this, that they are all upon the *Destructive* part in their Disputes, and very little on the *Affertive* part. They pull down with both hands, but
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tell you not what they will build up, till they have prepared you for the discovery. They tell you what they are against: But what they are for, you cannot draw out of them. As if any wife man will leave his house or grounds till he knows where to be better: or will forsake his staff that he leaneth on, or the food that he feedeth on, till he know where to have a better provision or support. Do they think wise men will be made irreligious? They deal by the poor people, as one that should say to passengers on Shipboard: *[What fools are you to venture your lives in such a ship that hath so much inconvenience and danger, and so many flaws, and but a few inches between you and death, and is guided by such a Pilot as may betray you or cast away your lives for ought you know?]* They know now that none but mad men will be persuaded by such words as these to leap into the Sea to scape these dangers: and therefore they do this but to make men willing to pass into their ship, and take them for our Pilots. If you are wise therefore, hold them to it, and leap not over-board, but keep where you are, till they have shewed you a safer Vessel and Pilot: which they can never do.

And you may strongly conjecture at the quality of these Juglers, by their constant opposition against the Ministry. Its Ministers that are their eye-sores; the hinderers of their Kingdom: Could they but get down these, the work was done, the day were their own: And therefore their main business, whatever vizard they put on, is to bring the people into a dislike or contempt of the Ministry. If they seem Quakers, they will rail at them: If they seem Seekers, they will dispute against their calling: If they seem the gentlest Behmenists, they have their girds at them, to acquaint the world that they are misguides by them. But at first, they will not let you know which is the true Ministry, if ours be not; or which is the true Church, if ours be not: Here they leave you.

The Jugling Papist, what vizard soever he wears, is commonly putting in for his own opinions, of the Necessity of a Judge of Controversies, an Infallible Church, a state of perfection here, the magnifying of our own inherent Righteousness, without any great esteem of justification by the forgiveness of sin: and many such like.

Papists have still an aking tooth at the *Authority and sufficiency of Scripture*; and therefore on one pretence or other are still disgracing and impugning it, and leading men aside to some other Rule.

Papists have still an enmity against the *Power of the Magistrate in matters of Religion*. For in such matters their *Vice-christ* must be the only Judge. Whereas indeed, by that time the *Magistrate* hath judged, *Who is Punishable by the Sword*, and the *Pastors and Particular Churches* have judged, *Who is excommunicable*, (which are their undoubted works) there is nothing left for a Pope to do. Suspect them that are for Liberty for all; or at least for all that are no worse then Papists. They that set open this door, intend to creep in at it themselves at last.

And it is a suspicious sign when you finde men enemies to the *Unity, Peace and Settlement* of our Churches, but would still keep us in division and distraction. And yet some of these men will lament our Divisions, and cry up Unity, but they will secretly hinder it, or do nothing to attain it.

And it is somewhat suspicious to see men hang loose from all our Churches in their practice, and joyn with none, nor communicate in the Sacraments. If they know not Sacraments and Church-communion to be both our Duty, and the Means of our strength and comfort, it is doubtful whether they are Christians or Infidels. But if they know this of the Necessity and use of Sacraments, and Church-communion in general, and yet joyn not with any of our Churches herein, it's a throwd suspicion that they have an eye upon some other Church. For sure a tender conscience would not be many years in resolving of so great and practical a point, no more then he would live many years without prayer, on pretence of being unsatisfied in the mode of Prayer.

And yet on the contrary side, there are some *Jugling Papists*, especially in our Councils, Civil and Ecclesiastick, that play their game by over-doing, and making every thing to be Popish and Antichristian, to drive us into extremes, and into opinions in which we may easily be baffled. And it's not a little that they have won of us at this game.

CHAP. III.

The New Designe: Or, A Letter from Signior Ballhariny
to father Young, found in his Study upon his decesse, dated
April 16, 1663. Translated out of the Italian.

Holy Father,

W E do here congratulate your endeavours for the propagation of the Catholick Faith, and cease not our prayers for you: yet we know that in vain do we expect a blessing from above, if we do not prudently apply all means here below. And now upon that wonderful Revolution in England, there must be great alterations in your Councils and Methods, although you must aim at one great designe, *The ob- struction of Settlement*; especially upon the Fundamental Constitutions of the Kingdome, whereinto if things should fall, they would be more firm then ever; (as some things when shaken take deepest root.) To this purpose you would do well,

1. To remove this jealousie raised by *Prynne, Baxter, &c.* and other discontented persons, of our own Designe upon the late Factions; and set up that prosperous way of fears and jealousies of the King and Bishops. You know an enemy is then with success established in his main hold, when he is with prudence harried elsewhere. We may easily break in upon the English Nation through Liberty and Anarchy, while they think we are coming in through Government and Order.

Advice. To lay aside our fears and jealousies, and to have that charity that beareth all things, endureth all things, thinketh no evil,
1. Of the King; whom neither Popish favours could invite to their way, nor Protestant affronts could provoke from ours;
2. Of the Parliament; who are so resolved against Popery.
3. Of the Bishops; who will be all mixed; if ever Popery should come.

2. Publickly to agree, declare and instruct men what is Popery; and what is not; lest under that notion all laudable, ancient, necessary

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necessary and pious instructions; when displeasing, should be cast off under the name of Popery; and lest any antiquated superstition or heresie should be received under the notion of new lights, or of order and decency.

3. That the Laws against all Insinulators, Whisperers, Tale-bearers, and Slanderers of publick Actions, Authority and Inventions, be put in execution.

Policy 2. You would do well to make it appear under-hand how near the Doctrine, Worship and Discipline of the Church of England comes to us: how willingly (as our good Brother speaks) their Articles would be interpreted in a Catholick sence: at how little distance their Common-Prayer is from our Mass: whereby you may perswade the world that the Protestant Religion is weary of it self, and that the wisest and ablest men of that way are so moderate, that they would willingly come over to us, or at least meet us half way: hereby the more stayed men will become odious, and others will run out of all Religion for fear of Popery.

See Jesuit.
Letter,
Pryn's
Mistake-
Piece.

Advice 1. That we, considering that Rome hath been a pure Church, and so blessed with pure Doctrine, Usages and Ordinances, think never the worse of any thing warranted by Divine Rule, for being like to what is used in that Church, and avoid nothing meerly because it is used in the Church of Rome.

Policy 3. Let there be that *odium* by writing and secret practices raised upon the Factious, that the Law may be so intent upon them that you may escape; and those troublesome persons may be disabled from speaking against you as they used to do, being odious in the eye of the Law and the people.

Advice. Indeed there are those dangerous persons of all professions, contrary to the established way, that make that use of all publick Dissents for private Designs, that the Law must watch all Dissenters. Yet so impartially should this be done, and so carefully, that one party should not over-run us while we are suppressing the other: yea, and while the Law doth lay hold of so many of our unhappy Brethren, we should endeavour that good understanding with those of them that are honest, as notwithstanding all insinuations to the contrary, might bring them over to us, or at least might perswade them to joyn with us, as

in an unanimous Declaration against Popery, and unity hereafter.

Policy 4. Let the power of the King in matter of Religion be decayed; or at least let there be an Indulgence promoted by the Factions, and seconded by you.

Advice. Let us (as all the Protestants, *James Reynolds, Charleston, Hooker, Andrews, &c.* in the 11thetto) maintain that great Scripture-truth, The power of the Civil Magistrate, as a Nurturing Father, to be a terror to all evil-doers, and an encouragement to them that do well; that we may live under him peaceable and quiet lives, in all godliness and real honesty: i. e. his power in keeping up the true Religion; against all persons whatever, who have been taught by the Papists to deny that power.

2. Let us be perswaded that the Magistrate is to exercise this power according to his own conscience, and not according to his subjects opinion; according to the publick reason of the Kingdom, and not according to the private reason of any man; and that to indulge any known error, is to destroy Government, it being the ready way to indulge all: and what use is there of Government where all things are lawful?

Policy 5. You may have such insight into the trade and treasure of the Nation, that you may have the one engrossed between yourselves and other discontented parties, and the other stopped: so that the inhabitants will for want either endeavour an alteration at home, or transplant themselves among us abroad; so that we may either joyn with them, or they with us, in order to the main designe.

Advice. It were well if those honest men that have got money did lay it out by way of Loan, or otherwise, so as that trade might go on cheerfully; and that for their encouragement the interest of money were raised from 6 to 8 or 10 in the hundred: and that all traders were advised with touching the several obstructions in their Occupations. Neither were it amiss that a strict eye were had upon Dissenters, and that Penal Laws did draw out some of that wealth for publick benefit which they retain for private designe.

Policy 6. It were well if you took all just occasion to make it plain to the people, that there is no true ordination or succession of Bishops, Pastors and Ministers in England; and that they who

are pretended Bishops and Ministers, are either worldly and careless on the one hand, or so factious on the other hand, that it were well they were removed: however, it were well the people should be taken off from them by a clear discovery of their unworthiness.

Advice 1. Though we need not fetch our Ordination from Rome, yet as to them our people may truly know, that if they have any true Ordination or Ministry, then so have we: for our first Reformers were ordained by their Bishops.

2. And our people may know, that the Papists are as much at a loss as we: for they have had many Popes at a time, and no man knoweth which is the right Pope to this hour: yea, they have had such vacancies, removals and interruptions of Hereticks, Infidels, Murtherers, Adulterers, in stead of Popes, (as their own Histories make manifest) that there is nothing more certain then that their succession hath been interrupted in the persons upon whom their Religion depends: for their Religion depends wholly upon the Pope.

3. All sides among Protestants may now seasonably declare, That they finde our Ministry of God by the success it hath had for the saving of many souls, that poor people may not be brought into false conceits of their Ministers, so that they neglect their help, and too easily hearken to false Teachers; considering that they who have been abroad know, That there is not such a Ministry in the world as in England.

Policy 7. Father R. would usually say, That the best way to work upon the English, was to make use of their natural affections; and urge them with this: What is become of your fore-fathers who died in our Religion? where was your Religion before Luther?

Advice. The people are to know, that whereas the Roman Catholick way is the greatest novelty in the world, our Religion was in all ages professed by our fore-fathers, who were saved in bearing witness to the testimony of Jesus: they were not saved by Popery, but by that truth which hath been corrupted by Popery.

Policy 8. We suppose that in England after twenty years confusion, they are at a loss for the Revenue; and therefore it were seasonable such a way were proposed, that on the one hand might

seem

seem very plausible to the King, the Nobility, and Commons, but is indeed very grievous to the people; as any alterations in the ancient customs have their advantages for us, so especially an alteration in the Revenue: which will have that influence upon the people; which all your suggestions and insinuations cannot have. You know what counsel father P. gave father E. of Bras-felt, To put the King upon the new way of imposition by Excise, which must be feild by a Mercenary Army of horse and foot, which shall harass the Country.

Advice. Our gracious King hath spoiled this plot. However, we may hence see whence all our grievances come: not from the Government, but from the enemies and underminers of it.

Preliminary. Your method for winning particular persons you know given by our fore-fathers; is this:

1. Be sure to keep the Respondents part, and not the Opponents. It's not so ealie to prove, as to wrangle against proofs.

2. Follow them with certain Questions, which the vulgar are not vers'd in. As, 1. Where was your Church before Luther? or where hath it been visible in all ages?

2. 2. How prove you that you have a true Scripture that is the Word of God among you?

2. 3. What express Word of God do the Catholicks (the Papists) contradict?

2. 4. How prove you that you have a truly called Ministry, that is to be heard and believed by the people?

2. 5. By what warrant did you separate from the Catholick Church, and condemn all your own forefathers, and all the Christian world?

2. 6. If you will separate from the Catholick Church, what reason have you to follow this Sect, rather than any one of all the rest?

2. 7. What one man can you name from the beginning that was in all things of Luthers or Calvins Opinions?

2. 8. Do you not see that God doth not bless the labours of your Ministers, but people are as bad as they were before? what the better are you for hearing them?

On hearty prayers are for your success. And, Sir, I am
Yours to command,

FINIS.

F. B.

